1: Meek E, G-5 (1925-1930) 1931
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Descent is patrilineal; but we have already noted that children often respect the clan emblem of their mother as well as of their father; and it may be for this reason that the Fakan sub-clan, who freely intermarry with the Agbat, have come to adopt the crocodile emblem of the Agbat clan. As regards the attitude displayed by children to their respective parents, Katab children are not over-respectful to their fathers. They look after their mothers' interests zealously, and think little of striking their fathers on their mothers' behalf, which is not surprising in a state of society where polygyny has run riot.

Inheritance.—Inheritance is patrilineal. In the exceptional case already noted, a sister's son may receive a share of his maternal uncle's property; and a case came to my notice of a man inheriting his maternal grandfather's widow. The general rule, however, is that a man's property and titles pass to his sons or paternal nephews, brothers or paternal cousins, according to the circumstances and character of the inheritance. Females do not inherit from males, husbands do not inherit from wives, parents do not inherit from their children, and grandchildren do not inherit from their grandparents (with the single exception that a grandson may inherit his paternal grandfather's young widow).

If a man dies, and he was the holder of a title, the title passes to the next senior brother or paternal cousin, if he is considered a suitable person to hold the office. But his property passes to his grown-up sons, among whom it is divided in comparatively equal shares. If the children are young they pass under the guardianship of the deceased's brother or cousin, who would take them to his compound (provided he had a separate compound) and would there care for them until they had reached an age of discretion, when they would be reinstalled in their father's compound under the protection of the eldest son. If he had no sons of his own the brother who had inherited might retain one of the deceased's younger sons to look after him in his old age. Again, if the deceased's children are under age, his widows are inherited by his younger brothers or cousins, provided the widows offer no objection. He would take them off to his own compound, or he might keep one and hand another over to a brother or cousin according to the wishes of the deceased. If, however, the widows had sons who were old enough to farm they would remain with their children in their late husband's

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768 587 compound, and the brother (or brothers) would come and sleep with them at night. It is clear that one of the results, and perhaps indeed one of the objects, of levirate marriage is the maintenance of the bond between a mother and her young children.

Grown-up sons inherit their father's widows, provided that the widows have no grown-up children living in the compound, i.e. a man may not inherit the mother of a half-brother who is old enough to farm. Though grown-up sons normally inherit their father's widows, it must be remembered that the inheritance of a grandfather's widows is also permitted. This happens where the young widows of an old man prefer being married to the grandson rather than to the son. The son would usually be agreeable to such an arrangement, but the preference of the widows for the grandson rather than the son might cause such resentment on the part of the son that he would order the widows to leave the family altogether.

428 As regards other forms of property, these are divided equally among grown-up sons, the eldest son being the adminstrator. Thus cash would be divided equally. If the deceased left a horse, the eldest son might retain it for himself, or exchange it for goats which he would share with his younger brothers. The eldest son would inherit his father's gown; but his father's cloth, an emblem of seniority among the Katab, would probably pass to a brother or cousin of the deceased, unless the son were himself so old that he was entitled to wear a cloth. As regards standing crops and grain in the granary, the eldest son would, if old enough, take charge and divide it with those of his younger brothers who farm on their own account. If the sons are too [429] young to inherit the various kinds of property enumerated above, the property is held in trust for them by their father's brother or paternal cousin, who restores it when they reach the age of discretion or gives them the equivalent, either in kind or by meeting the marriage expenses of his wards. The deceased's liabilities are met on the same principle, i.e. the eldest son (or, if he is too young, the younger brother) makes the necessary arrangements before dividing up the inheritance. Females cannot inherit from males; and so the property of a man who has daughters but no sons passes to his brother, or, failing him, to his brother's son. Husbands inherit nothing from their wives, and it was said that a husband would not even eat any

3:Temple G-4 (no date)1922 FF38 Katab FF38
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262 Guinea-fowl and francolin are not eaten, nor may women eat dogs or fowls, though these restrictions do not apply to old women. Rats, mice, and bats are made into soup and eaten with the ashes of guinea-corn or millet, which is sometimes used in place of salt. The favourite drink besides gia is honey and millet, and palm wine.

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The pith of wild paw-paw is used to heal wounds, and a 752 hot iron is applied to an aching tooth to make it come out easily. No amputations are performed.

764 When a death occurs women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm leaves, and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer-board, either close to the porch of the house if the dead had had children, or outside under the shelter of the wall.

Males are laid on their right, females on their left, sides, with faces towards the sacred grove. Sticks are placed over the mouth of the grave and are plastered with clay. Branches of shea and lunn trees are intertwined and placed on the grave, and a pole bearing the family skulls is set up. A goat, or in the case of a poor man a fowl, is killed, and the flesh divided amongst the relatives, whose presence is required. In old days [782] on the death of a big man, people were killed at the funeral that their spirits might accompany his. The skulls were left on the grave till the flesh was gone, when they were added to the family trophies.

765 After seven days the bereaved relatives make beer, and four days later a pot of it is brought to the grave, on which fresh shea and lunn branches are laid, and the most important Elder present pours some over the grave, saying mystic words the while, three several times. A goat or fowl is again killed and the blood poured over the branches. The flesh is cooked and eaten, and the beer drunk by the men, who sit round in a circle. The remainder of the beer is consumed in the sacred grove, the women and children drinking in their own houses, while a perpetual sound of horns and drumming is maintained.

On the occasion of the first harvest after a burial, gia and acha flour and water are poured over the grave and another drinking festival held. Subsequently if anyone dreams of the [787] dead beer must be similarly obtained.

428 A grown-up man inherits his father's house, and such wives 429 as his father's brothers may not care to take. In the event of the sons being children the deceased's eldest brother manages the property for them.